

# The Church School Teacher

ME XXVI

JANUARY 1957

Number 1



MAGAZINE FOR CHURCH SCHOOL WORKERS

# THE CHURCH SCHOOL TEACHER

VOL. XXVI No. 1  
January 1957

LAEL H. WESTBERG  
*Editor*

PATRICIA LUNDQUIST  
*Assistant*

RAYMOND A. VOGLEY  
C. E. LINDER  
C. LORRAINE TELANDER  
KENNETH G. ANDEEN  
*Editorial  
Advisory Committee*

COVER: A scene from the  
"School of Lent" of Excelsior  
Lutheran Church, Excelsior,  
Minn.

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Published and printed monthly except during July and August by the Augustana Book Concern, 639 38th St., Rock Island, Ill., under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, \$1.00 each. Single subscriptions, \$1.25. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., at the special rate of postage provided in Par. 4, Sec. 358, P. L. & R., Act of February 28, 1925. PRINTED IN U. S. A.



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## From Your Director

by LAEL H. WESTBERG  
*Augustana Lutheran Church*

IF you would like a copy of the Martin Luther Sketch Book, write Lutheran Mutual Life Insurance Company, Waverly, Iowa. The book has colored reproductions of paintings of Old Erfurt, the castle church at Wittenburg, the cathedral at Worms, the castle of Wartburg, entrance to the Wartburg, the castle at Marburg and the fortress Coburg. Descriptive explanations of historic interest accompany each painting. Lutheran Mutual sends them at no charge, according to rumor here.

### For New and Old

If you are training to be a nursery department teacher or if you are an old hand, you will want the pamphlet, *The Creative Use of Language in the Nursery School*. Order from the Office of Publication and Distribution, National Council of Churches of Christ, 120 East 23rd Street, New

York 10, N. Y. If you are working with kindergarten children you will want the pamphlets, *Creative Use of Language in the Kindergarten* and *Science Experiences in the Kindergarten*. Each title costs 5 cents each: 50 cents per dozen. Add 15 cents postage and handling for each \$1.00 or portion.

### For Group Leaders

The National Council has also released a 55 page booklet for group leaders in the congregations. Forty cents is the cost. The title, *You Can't Be Human Alone*. This booklet is a handbook on group procedures. Here is a quote from the foreword: "The handbook shows why churches should be concerned about human relationships and group interaction, and how Christian faith involves social responsibility and participation. It suggests some objectives and principles of Christian leadership and

methods of program planning. The pamphlet is designed to guide any group in the church in seeking to define its purposes, and work toward its objectives, or solve specific problems. It describes a variety of group procedures and program methods useful in work groups and committees, and helpful as well in the study of the Bible and current social issues. All of the methods presented may be employed in any phase of the church's educational program and organizational life."

### Group Procedures

You will find discussed such group procedures as role-playing, buzz sessions, panels, group conversation, questionnaires, checklists, opinionnaires. There is a chapter on how to cultivate resource leaders and another on the ways to measure the effectiveness of church programs.

Since I am in the reviewing and recommending mood let me tell you about the new book on alcohol recently published by the American Business Men's Research Foundation. Entitled *What's New About Alcohol and Us*, this 200 page volume (price \$2.50 from the foundation's office, 431 South Dearborn Street, Chicago 5) tries to do just what the title intimates.

Chapters are entitled: New

Scientific Studies, Has Man Changed?, Is Alcohol Different?, The "Old" Attitude, The "New" Attitude, Highlights from the Scene Today, Alcohol—What Is it?, Beverage Alcohol, What Is Intoxication?, Alcohol and Prosperity, Traffic Accidents, Crime, Health, The Family Character, and What Now?

There is good objective material in this book. A church school library would do well to purchase a copy. Alcoholism is one of the great national blights. We dare not sidestep a frank discussion of alcohol in Christian education. *What's New About Alcohol and Us* is a valuable resource for educational facts.

### "The Children We Teach"

Here is the latest pamphlet to help teachers and parents understand personality development of children. It is fifty-six pages for persons dealing with children as individuals, costs 40 cents, may be purchased from Mental Health Materials Center, Inc., New York City. The chapter titles: Children's Questions, The Troubled Reader, The Shy One, The Show-off, The One Who Uses Bad Language, The Everyday Child, Those with Trouble at Home, The Unpopular One, The Bully, Those With Severe Emotional Disturbances.



## SCHOOL OF LENT

PASTOR PAUL FRYKMAN of Excelsior Lutheran Church, Excelsior, Minn., felt that children should have a definite part in the Lenten program of the church.

On five Tuesday afternoons from 3:15 to 5:00 p.m., over one hundred children from first grade through sixth grade have refreshments, listen to stories and work out the steps of the Passion Story. (See cover illustration.)

The subject matter for last year's SCHOOL OF LENT was taken from the film, "I Beheld His Glory." Prior to the school the teachers met to view the film and choose the topic for their class to interpret. Each class made a special study of one portion of the Passion Story during the class session. At the last session each class presented its portion in sequence to make a beautiful Lenten story.

Seven friezes left on the church walls and booklets made by the children were an inspiration to all who saw them during the Easter season.

Excelsior Lutheran Church looks forward to a larger attendance this year, as we know the children enjoyed the school and received a great blessing from it.

### DAILY PROGRAM

3:15-3:30 Pre-session

3:30-3:45 Refreshments

3:45-4:15 Class

4:15-4:25 Clean-up

4:30-5:00 Worship Service

### CLOSING DAY'S WORSHIP SERVICE

Hymn

Devotions

Presentation of work by classes:

Palm Sunday

Kindergarten, First and Second  
Grades

The Last Supper

Seventh Grade

Gethsemane

Fourth Grade

Arrest and Trial

Fifth Grade

Peter's Denial

Sixth Grade Boys

The Crucifixion

Sixth Grade Girls

The Resurrection

Third Grade

Remarks by Pastor

Closing Prayer

The filmstrip, "The Resurrection," from "I Beheld His Glory" was shown at the end of this session.

## Director's Column

by R. A. VOGEELEY

*American Lutheran Church*

**W**HAT can we look forward to in parish education in 1957?

### 1. Spiritual Growth.

To grow personally in Christian faith and life and to help others grow is the basic work of Christian education. In our American Lutheran Church the 5-D program will continue to emphasize the importance of Bible study, family devotions, meditation, and prayer, all of which help to promote our spiritual growth.

### 2. A Program for Long Range Co-operation in Parish Education.

Eight Lutheran church bodies have approved "A Program of Long Range Co-operation in Parish Education." Each participating board has named its representatives to a Joint Board Committee which is scheduled to meet on January 8-9, 1957 in Columbus.

This long range program has tremendous promise for a strong basic program of education with supporting lesson materials and training programs for the Sunday school, vacation school, and week-

day school. It also demands more intensive planning and work and involves more time and money than most people realize. The broad outline of this program was presented in a previous issue of *THE CHURCH SCHOOL TEACHER*.

It will take at least three years to determine the general objectives, the specific age group objectives, the specific agency objectives, and the general curriculum design which must undergird a total program of parish education for the co-operating churches. A minimum of three more years, and perhaps four, will be required to plan, outline, describe, write, edit, test, and print the first lesson materials for the various educational agencies. To complete and produce the material for the entire program will require several more years. 1957 marks a new phase in co-operation in parish education.

### 3. New Vacation Church School Lessons.

Our revised vacation school material will have ten lessons. Complete details of this material will be made available shortly before or after Easter.



... Vacation Church School Clinics.

Vacation school clinics will be conducted by members of our district parish education committees in many conferences throughout our church. The suggestions for these clinics will be presented to our district committee chairmen when they meet at Racine, Wisconsin, February 18-20, 1957. If you are interested in having a vacation church school clinic in your area contact a member of your district parish education committee for information.

... The A.U.S. Evaluation.

We will continue to review and evaluate the lessons in our American Uniform Sunday Church School Series. Please send to us specific reactions and evaluations.

... Church Workers' Institutes.

We emphasize the importance of teacher training as we think of spiritual growth in a growing church. All of our church schools are growing. We need more teachers. We need better trained teachers. We need growing teachers. Give yourself, your time and your talents in order to study and teach.

... New lessons for the nursery and kindergarten classes and for the parents of children in the nursery and kindergarten departments.

Although some of the lessons have not yet been prepared when this column was written, we are hoping that our original schedule for using the new Bible Story-time lessons can still be met. We are planning special courses at our institutes for the teachers in the preschool department and in the Parents' Class.

8. The Weekday Church School Program.

Our board will promote more consistently a weekday church school or weekday program for our junior age boys and girls in order that they may be more thoroughly prepared for entering the pastor's catechetical class. We are planning to prepare a new course for special emphasis in the fall of 1957. We will provide other resources for those congregations which will have regular weekly sessions for boys and girls nine years of age and up.

Further details will be given on all of the above plans and programs as they develop.

This can be a year for great growth in our parish education program. It must begin with you, your own spiritual growth, and the spiritual growth of those entrusted to your care. It will grow through the prayers and interest of all of us who are deeply concerned that our church may truly be a teaching church.

# *A Brief Survey of Old Testament Thought*

by CARL A. ANDERSON

## ► Second in a Series

THE message, the ideas, concepts, and thoughts of the Old Testament are set forth in the framework of the covenant idea. The word "testament" is a translation of the word for "covenant," having come to us in this form from the Latin word "testamentum." So we have the terms "Old Testament" and "New Testament" as the names for the two divisions of the Bible. Because the English word "testament" is most commonly associated with the idea of a "will," a document designating the disposal of the property of a deceased person, the meaning of the word as applied to the two divisions of the Bible has become obscure. The terms "Old Testament" and "New Testament" mean Old Covenant and New Covenant. Covenant means a contract or agreement between two parties.

In Old Testament times covenanting was a very common practice. There were covenants between individuals (Gen. 21:22-27; 31:43-50; 1 Sam. 18:3-4);

covenants between an individual and a group (Josh. 9:3ff); and covenants between the king and his people (Jer. 34:8). Archeological discoveries have brought to light numerous examples of the practice of covenanting in ancient times throughout the Near East. It is not surprising that many examples of it appear in the Bible. That which is significant, however, is that the term is used to describe the relationship between God and man, God and His people. The Old Testament mentions several such divine covenants: the Covenant with Noah (Gen. 9:1-17); the Covenant with Abraham (Gen. 17:1-14); the Covenant with the Hebrew people through Moses (Ex. 19:1-24:8; Deut. 29:1-15); the Covenant with David (Ps. 89:20-27).

The Covenant with Noah was a covenant made as a consequence of the Flood. Noah with his fam-

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*Dr. Anderson is professor of Old Testament Language and Theology at Augustana Theological Seminary.*



ly had been divinely spared, and became the beginning of a new humanity. Now God made a covenant with Noah, calling upon him to replenish the earth; exercise authority in the physical world, and use both vegetation and animals for food. A further stipulation was the penalty for shedding human blood. The rainbow was designated as the symbol that never again would God cause a universal destruction of all flesh by means of a flood.

### A Covenant of Grace

The Covenant with Abraham was a divine covenant with an individual and his descendants. Abraham had been divinely guided and brought to the land of Canaan. He had been divinely protected at various occasions and wonderfully blessed. Then God made the covenant with him. It stipulated that Abraham should become a father of a "multitude of nations"; that his name should be changed from Abram to Abraham; that the descendants of Abraham should possess the land of Canaan, and that Abraham and his descendants should have God only as their God. The sign of this covenant was to be circumcision, a symbol of belonging to God. This was a covenant of Grace. God adopted Abraham and his descendants as His own particular people, yet there was no particular

merit or worthiness in Abraham for this except that Abraham believed in God.

The Covenant made at Mt. Sinai was a divine covenant with a whole people. It is described in greater detail, and is the covenant to which later generations of the Hebrews most frequently referred. There are particular points in it which should be carefully noted.

This covenant was offered to the Hebrews after the deliverance from Egypt, and after they had been safely brought to the plain below Mt. Sinai. God had revealed Himself as their deliverer through the series of plagues in Egypt, and especially through the crossing of the Red Sea. He had also revealed Himself as their Provider and Protector on the three month journey from Egypt to Mt. Sinai. He had revealed Himself to Moses as the God of the patriarchs (Ex. 6). On the basis of this revelation God called upon the Hebrews through Moses to accept the covenant, the general principles of which are indicated in Ex. 19:1-6. The conditions of the covenant on the part of the people are stated in Ex. 20:1-24:8.

### Faith and Love

The attention of the people was directed to all that God had already done, to the fact that God was God "your God," that is, He

was the God of the Patriarchs. As a response to this saving activity the people were asked to obey the Voice of God and His commandments. Such a response involved faith and love. This fact is borne out by the language in which the Ten Commandments and the ordinances are stated in Exodus chapters 20-24.

### **The Covenant Relationship**

The peculiar and significant fact about the "Commandments" and the ordinances is that they are worded as indicative statements and not as imperatives. This means that since these people were in covenant relationship with God, and were adopted by God as His own particular people, they would, or would not, do so and so. Any thought, word, or deed contrary to the Will of God would be inconsistent with the fact that God was their God. They would not take the name of God in vain; they would keep the Sabbath day; honor father and mother; would not kill, commit adultery, or steal, etc., because the violation of the Will of God in these matters is inconsistent with the covenant relationship—a relationship which on the side of the people calls for faith, love, respect, reverence, and allegiance. The Covenant called for obedience to the voice of God on the basis of these responses, and not on the basis of fear of the con-

sequences of the violation. It is true that severe judgments were pronounced in cases of violation of the commandments and ordinances, but these were in no sense of the word threats. They were statements of fact indicating that such violations were not merely a breaking of a commandment, but rather a denial of loyalty, faith, and trust in God—a breach of the covenant.

### **Heirs to a Promise**

This Covenant was purely a covenant of Grace. Nowhere either in the Pentateuch, or anywhere else in the Old Testament is there any claim that the Hebrews merited becoming the chosen people of God. The only reason for this divine choice is said to be God's love. The clearest statement concerning this divine love and choice is Deut. 7:6-11. The Hebrew people were taken out of Egypt, not as a God-fearing people, (Ex. 14:10-14; 32:1) but as a people who were heirs to the promise given in the Covenant with Abraham (Ex. 2:24; 6:5, 8). The objective of the covenant was to mold and nurture them into a God-fearing people who would receive divine revelation, belong to God, and be ruled by God. This was not something of their own achievement. It was a gracious act of God.

This act of God had a purpose



They were to become a "kingdom of priests" (Ex. 19:6). The meaning of the word "priest" in the Hebrew language is "one who ministers or serves." "Kingdom of priests" literally means "kingdom of servants." The Hebrew people were divinely chosen to serve, not merely to be God's people as such. That service was, as the whole history of this people reveals, to be the communication of the knowledge of God and of salvation to the whole human race (cf. Is. 45:23).

### Belonging

Thus according to the Mosaic Covenant the condition for belonging to God is being in covenant relationship with God. This is the condition necessary for the obedience to the Voice of God. This is the Old Testament way of salva-

tion as preached by the prophets and confessed by the faithful in Israel in the Psalms. The Hebrew people as a people violated this covenant either by forsaking the Lord their God and adopting the worship of the Canaanite gods, the Baals, or by perverting the meaning of the covenant law so that the law became a way of salvation instead of the covenant relationship itself. (Cf. 2 K. 17:7-23). Eventually Jeremiah, the prophet, announced that God would make a New Covenant, looking forward to the Gospel of the New Testament. (Cf. Jer. 31:31-34). This new Covenant, however, embodies all the points of the Mosaic Covenant. Wherefore Jesus says: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

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### *Stewardship develops latent talents and abilities.*

Often an individual discovers a talent by being called upon to serve in some particular way. Then through continued use that talent is developed to the point where it brings added pleasure to the life of the one who possesses it. This is equally true, of course, with the development of those talents which we know we possess. Through their use we not only bring joy to the lives of others, but our own interests are broadened, our circle of friends and acquaintances enlarged, and we become more interesting persons in our own eyes and in the eyes of others.

## Selecting Hymns with Care

by WOUTER VAN GARRETT

**I** WAS walking past a little Sunday school along the seashore on my way to church. The school was singing its first hymn of the opening devotional service. The children were singing with great enthusiasm and I could not help but understand the words of that song, "Beautiful Isle of Somewhere."

### A Catchy Tune

I do not mean to infer that there's anything wrong with that particular song but, as I walked on, I wondered just what it could contribute to the worshipful mood of an opening devotional service. I rather suspect that what those boys and girls liked about that selection was not the *words*, but the *catchy tune*. I also wondered how many schools at that moment were singing the same type of spiritual songs. How many leaders had selected hymns not for their relationship to the lesson or their contribution to the worshipful mood of an opening service, but because of their melody. On the particular Sunday I mentioned the lesson had to do with the reign of Hezekiah and what he did to restore true religion in the hearts of the Israelites.

The hymns which are sung in the Sunday school are of such importance that great care should be exercised in their selection. For instance, an opening hymn should be worshipful because its purpose is to call everyone to worship. Such hymns as, "Come, Thou Almighty King," or "My Faith Looks Up to Thee," or "Come, All Ye Faithful," are all good as opening hymns. As the school begins its period of worship every heart is urged to call upon the Lord, and only hymns which have that purpose in mind should be used in that opening period of worship.

### Suitable Selections

Hymns of a more general nature can be sung just before the lesson period begins, but even then some definite effort can be made to find suitable selections for that particular time. "Break Thou the Bread of Life" is a good one for just before the teaching period starts. There is a host of others that can be used.

Another important time for definite selections is the last hymn for the day. The school has come in the spirit of worship, there has been a lesson session with definite application, and now the pupils



are about to leave. It is mighty important that the application of the lesson be stressed before they go. If it is possible, select some hymn that has a definite bearing on the truths of the lesson. If that does not seem possible, select one that will inspire them to service for Christ, that will send them forth with zeal.

Let's suppose that the lesson has had a missionary appeal. Now it's a good idea to have them sing something with a missionary challenge, "We've a Story to Tell to the Nations." Perhaps the lesson stressed personal responsibility and now for the closing hymn we can select, "The Lord Hath Need of Me," or one of a host of others.

The biggest temptation in the selection of hymns lies in the tendency to select them for their snappy tune rather than for their

message. As a result many a catchy tune is sung lustily without any awareness of the meaning of the words.

We all admit that a thorough preparation of the lesson by the teacher is of first importance. We should also realize that the careful selection of the hymns is of equal importance. The message they impress upon the singers, even though done unconsciously, is of great influence in the lives of the pupils.

The whole program should be planned with care. It should represent a definite theme for the day, and it should reveal serious preparation. That means that the hymns are so important in their contribution to the day's purpose as to deserve great care in their selection.



# Group Dynamics

by WILLIAM D. STRENG

I took a piece of plastic clay  
And idly fashioned it one day,  
And as my fingers pressed it still  
It moved and yielded to my will  
...

I took a piece of living clay  
And gently formed it, day by  
day,  
And molded with my power and  
art  
A young child's soft and yield-  
ing heart . . .

**Y**OU recall the poem quoted above and how it continues with the assertion that we teachers mold children as one molds plastic clay.

It is lovely poetry, to be sure, but pedagogically it is pure fantasy. No child is a pawn in our hands, nor is he a bit of molding clay that we can manipulate. The major role in any educative process is played by the student and all that we parents and teachers can do is to create a favorable climate.

The emphasis is on "favorable," for there is always an atmosphere

that surrounds and influences us. This atmosphere, this climate, tenuous and sometimes beyond measurement, is receiving considerable attention in our day and is usually referred to as Group Dynamics. This is inescapable, we are dealing with Group Dynamics whether we are aware of it or not. While the term may be new, the process has been of concern to thinking men of all ages. However, never has this process been observed so keenly and measured so thoroughly through scientific methods as in our day. The results of this study are revolutionizing our efforts in education.

The best approach to Group Dynamics is through the father of this movement, Kurt Lewin. Kurt Lewin was born in Germany in 1890. For a time he taught Psychology and Philosophy at Berlin, then came to this country in 1932. In 1944 he became Director of the Research Center of Group Dynamics at the Massachusetts Institute of Technology where he remained until his death in 1947.

Upon arrival in this country (after experiencing the upheavals in Europe) he asked himself why

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*Rev. Streng is the Professor of Christian Education at Wartburg Seminary, Dubuque, Iowa.*



people act differently in this country than in Germany, why democracy can exist here despite pluralisms, and yet not succeed among other people. It is the atmosphere, he discovered, which is created in a group that is of major importance to the group's behavior. Dr. Lewin conducted some interesting controlled experiments with groups of children in various situations.

### Three Groups

The first was organized on a *democratic* basis. An adult leader started the class, then encouraged the children to make their own decisions and discipline themselves.

The second was organized on an *autocratic* basis. An adult leader told the children what to do, and disciplined them strictly. The third group was set up on an *anarchistic* basis without any leader at all. The students were given complete freedom to set their own condition of work, each for himself. Later the groups and leaders were shifted about so that results could not be laid to personalities. What did Lewin discover?

The autocratic group got off to a flying start with high production. But internal friction presently developed and some children were forced out. When the leader left, the class promptly disintegrated.

The democratic group began

more slowly but worked up to high production. There was less friction, more co-operation; no one was forced out. When the leader left, the group went right on functioning. It had developed internal stability, due to active participation by the members in decision-making. It was their group, not his group.

The anarchistic class, after some preliminary floundering, completely ceased functioning. It had no production and no morale.

It is difficult to exaggerate the importance of this experiment as supporting the democratic process in teaching. It indicates that even in the classroom authoritarian structures may look strong but are internally weak; that democratic structures may start more slowly, but through participation gain internal strength and durability. It suggests further that human beings will not co-operate automatically; democratic procedure needs leaders, but the best leaders are those who encourage members to think for themselves.

### The Unifying Theme

The unifying theme is unmistakable: the group to which an individual belongs is the ground for his perceptions, his feelings, and his actions. Most psychologists are so preoccupied with the salient features of the individual's mental life that they are prone to forget

it is the social group which gives the individual his figured character. Just as the bed of a stream shapes the direction and tempo of the flow of water, so does the group determine the current of an individual's life. This interdependence of the ground and the figured flow is inescapable, intimate, dynamic, but it is also elusive.

For us Christians all this is doubly important, reminding us of the tremendous influence of the home and the church. The quality of life within the school or church or home is as crucial to the construction of religious attitudes as any formal curriculum may be. The experience of being loved and accepted by teachers and parents, the sense of order and security that comes from Christian love and which is something not imposed as a harsh discipline, the freedom to grow at his own rate of speed with adequate direction, and the sense of the mystery and concern of God in Christ—all these are essential in the training of personality.

#### **A Reflection**

In fact, if we are to influence the total personality of a student we must deal with him as a social being. For what is personality? "Personality is to a large extent the reflection of the standards, patterns, and values of the groups

with which a person is most intimately involved . . . One of the functions to be served by a religious group is to provide a fellowship or group which may provide its members with the basic satisfactions needed and with adequate patterns for solving problems which may be encountered in life. Education is essentially a social process geared to social ends." (Paul B. Maves, *Group Dynamics in the Class Room*, Religious Education, XLVII, p. 381).

#### **No Vacuum**

While it is true that a learner solves his problems within the context of a culture and while he tends to take on the ways of the group to which he belongs, we must never ignore the fact that it is the individual who learns. The group may develop and reinforce the learning process in the individual. Without being a member of the group, there are many things which the individual would never learn. In fact, what he has learned is tested by participation in the group. Yet his life is never lived in a vacuum. "No man liveth unto himself." The healing of relationships and the bringing of those who are lost into the redemptive community are elements in the Christian experience of forgiveness. The New Testament never speaks of a "saint" but only of "saints."

# Personalized Teaching

by W. GRACEY MONTGOMERY

THE GOOD teacher never imitates anyone else. His teaching is personalized, unique, and different to that of any other teacher.

To be sure, he conforms to some basic method, just as a stream is held between two banks, but his teaching is bigger than method. It is personalized, individual, unique and different just as one stream is different to all other streams. This is why such a teacher is so fascinating. He keeps away from routine and standardized forms.

## Magnets

You have known teachers, and you yourself may be one, who, like magnets, have the power to draw others to themselves and hold them at will. Meeting such a teacher, some of us are inclined to become discouraged with our own efforts; and yet I am sure that almost anyone of average ability could become such a teacher.

One of the secrets of great teaching is that of *uniqueness*. Just

as every good teacher is different to all others in presenting a lesson, so will you and I need to be different in our own way. But this difference is one of personality and approach, and not of method or methods. All good teaching must conform to some method just as banks are needed to keep streams from overflowing.

## Being Different

Thus, to be different doesn't mean that a teacher is to scurry about everywhere like a raging stream breaking over its banks. Being unique does not mean that a teacher is to be a freak, an oddity, or spectacular in the school or class. The good teacher never tries to hold attention or build up a class by stunts, tricks or clownish performances.

The greater a teacher becomes, the freer he is of such cheapness. He knows this type of teaching will come to nothing after the novelty is gone. But he is different to the extent of being himself, of releasing his powers in his own



special way while burning with white heat and zeal, passion and interest in the subject at hand because he has his class upon his heart.

### **A Personalized Process**

There can be no sameness about great teaching because it is always a personalized process. The best teacher will even differ with himself from time to time. He does not settle down to one form or method, but is constantly seeking new devices, coloring his general teaching with variety, yet putting his personal touch into all that he does, and into every lesson. He will vary from Sunday to Sunday in the way he approaches and develops the lesson.

He avoids standardized forms in the sense that every lesson is presented in the same way Sunday after Sunday, year in and year out. He knows that such sameness will destroy interest and keep students away as nothing else will, and knowing this, he does his best to be a little different each time he teaches.

The most biting criticism a teacher can possibly get is to have it said of him that nothing different ever happens in his class. Of course the regulars will usually remain in the class regardless. They do this out of a sense of loyalty to the school and church, and not because they are interested. But

the newcomers and the more independently minded are not likely to remain long if they must listen to the same things said in the same way every time they go. And yet these are the people the class must hold in order to grow.

Does a class know in a general way just what the teacher is going to do and say even before he begins? Does he treat every lesson in the same way, never varying in procedures, form or approaches? If so, he soon becomes more of a phonograph record than teacher. Play a record a time or two and we know what will come next. Sameness can become a big handicap to a class: it is uniqueness, personalized teaching that stimulates interest and increases attendance.

### **Grows and Glows**

Students coming from a world where constant change is going on will expect some variety in a class; and there is no end to the many interesting ways in which gospel truths can be presented. And by seeking various ways and devices of doing this will insure a class that glows with interest and grows in numbers.

While the wide awake teacher will use some method or methods along with his church literature as a basis for lesson treatment, his teaching will be largely personal and individual. Like the stream,

the body of doctrine he teaches remains within the banks, but his own spirit and zeal and knowledge may overflow with the abundant life.

That is, he feels what he tries to impart. He does more than hold up a pattern before the class. Above and beyond the printed lessons, he makes the class conscious of the great life of Christ by the impact of his own personality.

### Heart Teaching

He does not put less of the great flaming Bible spirits into his teaching, but more of himself; not less technique, art and method, but more spirit and life. He adds individuality to method, and overshadows pedagogy with his own flaming personality.

Personalized teaching makes much of human experiences to stimulate interest. It brings Bible lessons down to the present day, and applies them to life as it is now. It remains on the level of the mental grasp of students so they can get what is given and apply it to their own problems. It is the teaching of the heart as well as of the hand and head.

Such teaching has a freshness of life and faith that stirs listeners with new visions and dreams. And the teacher himself is lost in the things he lives. He has something about him that pulls pupils up-

ward as a mighty magnet picks up pieces of steel. He does something to students as well as for them. He lights altar lamps in the souls of boys and girls, men and women. He values inspiration more than mere information.

The great Danish teacher, Christian Kold, said, "If you will come to my school, I will wind you up so that you will never run down." Should a church school teacher be less inspiring? Should not he, of all men, with his great truths, be able to wind up his pupils so they would never run down?

### The Rising Bell

Another famous teacher says, "The biggest lack among students is not ability, but fire." But isn't it the teacher's business to build fires, to inspire human lives to flame with great purposes and passions for right living? But a teaching routine that never changes is not likely to do this. If a teacher would ring the rising bell in the souls of his students, he will need to have a rope that reaches the sky.

It was a good many years ago when a boy who could scarcely read picked up his books and was going home for good because younger pupils laughed at him. While hugging his ragged books to his breast and weeping, his teacher faced him, saying, "You must not quit school. I know

these younger pupils have laughed at you, but you have never had a chance. You come to me a few months longer, and I will see that you are never laughed at again."

That teacher's name was James A. Garfield, and the boy was the backward, untutored B. A. Hindsdale, who became a college president in Ohio, and later for many years head of the English department of one of the most famous universities in Michigan, and an author of renown. It was the personality of the great Garfield that put a new spirit into this backward boy who later became one of America's foremost educators.

Now that is what personalized

teaching can do, and probably will do to boys and girls in your class who have never had a chance. So, I must conclude that the secret of great teaching is in the teacher himself or herself. Nor is it so much what a teacher does as how he does it.

When a teacher's life is a reservoir of power which students can feel, then it follows naturally that streams of purity, energy and inspiration will flow into those he teaches. And when you add uniqueness to personality, I would say you have found the secret of great and successful teaching. Your students will immortalize you in their hearts and call you blessed.

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## *A Teacher Wants Most*

- To look into the faces of little children with adoration of the shepherds;
- To bring to them gifts of common sense and mirth, beautiful truths and tidings of great joy;
- To assure them protection from modern Herods, that they may continue to increase in wisdom and stature and in favor with God and man;
- To journey with them in light and understanding that we might come into our most perfect being;
- Finally, to join with them in singing with the angels, "Peace on earth, good will to men."

—MYRTLE ROSS WORKMAN  
MIDLAND SCHOOLS



# *His Idea — Guide Its Expression*

by ELLA M. OSTEN

**C**REATIVE activity, as the name implies, is any kind of activity which enables the pupil to express what he is thinking in his own way. He may draw a picture to show how he interprets a certain incident in a story. He may compose a brief prayer of thanks in response to an experience of wonder and joy. Again, he may choose to be responsible for some work as his share in a class project. In each instance he has the opportunity to express what he is thinking and feeling.

## **Drawing**

Drawing is an activity in which the child can express his ideas through the media of crayon, pencil, chalk, or paint. Drawing has been a means of expression since very early times. Long ago, people used pictures and symbols to record events and to impart information. Consider, for example, the picture writing of the Assyrians, the Egyptians, or the American Indians.

Drawing can be a useful activity in Christian education if the church school teacher has some understanding as to how it may be used. It is also important to know

something about the abilities and the interests in drawing at various age levels. Then it will be possible to determine how to make use of this type of activity.

## **Age Group Interests**

Little children use drawing to tell something, to express their ideas, to describe their feelings. For them drawing is a language and they use it as readily as the spoken word long before they learn to write. Like the people of old, their drawings convey the story they want to tell.

The nursery child can do little freehand drawing. The period from two to four years is known as the scribbling stage. The child scribbles across the paper in joyous abandon for he finds pleasure in large movements. A little later he will begin to name his scribbles as he begins to associate his motions with imaginative experiences.

The child from four to seven develops simple diagrams or symbols of his own to represent objects and people. His houses, for

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*Mrs. Osten is secretary of the Children's Division of the American Lutheran Church's Board of Parish Education.*

example, may all look more or less alike. He uses color because he enjoys it, not because it is related to the actual object. Thus, he will make a yellow sky or a purple cow for he has not yet learned to associate the actual color with the object he is drawing.

The school age child is learning to be more observant and is developing various skills among which are reading and writing. Consequently, the character of his drawings change, he notices a relationship of size and space as well as color of the objects he draws. The primary child's main purpose is still to tell a story though he is now attempting to make his drawing look more real.

Juniors are interested in producing good drawings and lose interest in this type of activity unless they can produce a good representation. They no longer draw simply to tell a story. Those in the junior high group who have acquired skill in drawing are interested in beauty of design and arrangement.

### **Purpose**

What, then, is the place of drawing in the church school? What is its value? How can it be used effectively?

From the above observations it would seem that drawing can serve the cause of Christian education in several ways.

Drawing can serve to stimulate the imagination and make possible its expression in an interesting way. The child must think about the story he has heard, picture the situation in his mind, and find a way of expressing his ideas and feelings. Drawing is a stimulating way of learning.

Since the child by his drawing shows what he is thinking and feeling, the teacher has this additional opportunity to check on his teaching. Did the children understand what the story was to portray? The following example illustrates this. A group of primary children were drawing pictures following the discussion of the story they had had. It was the story of Jesus' triumphal entry into Jerusalem. The teacher noticed on the drawings the usual crowd of persons waving palm branches. But in several she noticed a few persons who did not have palm branches. "They are the enemies who do not like Jesus," was the explanation.

Other questions which the teacher will want to ask himself are such as, What attitudes are my pupils developing? What concepts do not seem to be clear to them? Are they accepting the truths these lessons teach?

The Bible stories used in the Sunday school provide the children with rich experiences that lead them to want to express their ideas

and feelings. In addition there should be hymns, poems, prayers, and pictures which help to stimulate the imagination and to clarify ideas.

In simple conversation, through questions and answers, and by discussion to make a practical application the teacher can guide the pupils to develop ideas, think through the situation, and express their thoughts in visual form.

### Using Drawings

Drawings should be used. A simple way is to ask the child to share his drawing with the class and tell what it means. The understanding teacher will not be critical about the drawing itself. He will not say, "You used the wrong color," or, "That head is too large." Instead his comment will be, "John has told us a good story with his picture," or, "Betty has made a neat cover for her booklet."

Preschool children enjoy taking something home from each session of the church school. They will want to do this with their drawings. In a vacation church school the drawings may be assembled into a booklet or used in a display.

Drawings of older children may be used in a variety of ways. In the primary grades, one drawing may be selected by the class at each session to illustrate the story or chart the class is making. A panel

of pictures or a wall frieze may be planned to illustrate a unit.

Drawings may also be used in making various kinds of booklets, to illustrate the hymn that is being learned, or to make a background for a display. A movie or TV consisting of a strip of drawings can serve as a means of review or to summarize a unit of lessons.

Juniors and junior high groups can make and illustrate maps, time lines, charts, and posters. Those who have developed some skill and enjoy drawing will work on that part of a project while others can do the necessary research.

### Materials

Suitable materials are a necessity if children are to be encouraged in this activity. Large sheets of paper (plain newsprint will do) and thick crayons so a child can hold them are best for the preschool group. The paper should be at least 9 x 12 in. Larger sizes are desirable. Do not have a great variety of colored crayons; the standard box of eight is best.

Plain newsprint or sheets of manila drawing paper are suitable for older groups. Strips of wrapping paper are useful when making panels or friezes. Chalk can be used to outline pictures since it erases easily. The drawings can then be completed with crayon and the desired color and details added.



# A Study of Man

by ELMER E. CHRISTIANSEN

**T**HIS article is a departure from the ordinary one in *THE CHURCH SCHOOL TEACHER*. A glance at the next few pages will tell you why. This is a study article. It is designed to lead you to your Bible to discover there the nature and destiny of man. *Basic Christian Teachings* by Martin J. Heineken will also be of real help to you.

It is suggested that you use this study material as part of your regular teachers' meeting. If your church school staff does not have regular meetings, you and several other teachers could meet with your pastor for an hour or two of study. Since answers are not provided in this guide, you will need to consult with him where you are not sure of your answers.

Much good can be accomplished if you meet in groups and share your thinking. By personal Bible study and group discussion we can grow in our knowledge and un-

derstanding and our minds are given some stretching exercise. Where blanks are provided, fill them in first and then share your answers with the group. Other points are for discussion only. You may want to put your answers on a separate piece of paper. If you are ready, so are we.

Evaluate these two statements: Man is nothing more than an animal. Man is nothing less than a god.

Man has always been a puzzle to himself. For a reliable understanding of man, let's turn to the Word of God.

**Man: The Crown of God's Creation**

Study Genesis 1 and 2.

What distinguishes man from the rest of creation?

What is meant by "the image of God" in man? Share your thoughts.

List some powers and prerogatives which constitute the image of God in man. Discuss the sig-

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*The Rev. Elmer E. Christiansen is assistant to the director of American's Board of Parish Education.*

significance of each. (See *Basic Christian Teachings*, pp. 39-47.)

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How are our present day scientific discoveries in keeping with the command to subdue the earth? Can man go too far?

**Man: The Rebel Against God's Will**

Study Genesis 3, Isaiah 53, and Romans 1.

Outline the steps of the fall in Genesis 3.

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How does this compare with James 1:12-15?

On the basis of the above passages, give a brief description of man following the fall.

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Isaiah 59:2

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Ephesians 4:17-19

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Give your definition of sin.

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Why do you believe it necessary to speak about sin in your Sunday school classes?

Does the age of pupils make any difference in the way you approach the subject? Why?

**Man: The Object of God's Grace**

Read chapters 6, 7, and 8 of *Basic Christian Teachings*.

Man's predicament is that as a sinner he has nothing in his life that God can call righteousness. His life is separated from God by nature. In addition he is guilty as a transgressor and thus must forfeit his life as a result of his sin. Unless Someone outside this predicament comes upon the scene to rescue him, man is lost. That Someone has indeed done this is the good news of our Christian faith. "... the free gift of God is eternal life in Christ Jesus our Lord"—Romans 6:23.

Man cannot save himself. Romans 3: 9-12, 20 tells us why. Summarize this passage.

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The key to solving man's predicament is found in Romans 5: 8; 2 Timothy 1: 9; Romans 3:21-26. The key word for God's action in

behalf of man is *grace*. From these three passages write your definition of grace.

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How God's grace comes to man is explained in Ephesians 2:8,9. Summarize the thoughts of this passage in your own words.

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What is your definition of saving faith?

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What adjustments in your definition of saving faith must you make to fit the age level of your class?

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When man responds in faith—and this also is a gift of God—

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all the benefits of the life, death, and resurrection of Jesus Christ are made his:

He is saved from wrath—Romans 5

He is saved from sin—Romans 6

He is saved from the curse of the law—Romans 7

He is saved from the power of the devil—Colossians 1:13

He is saved by grace through faith—Romans 3:21-26

He is saved *for* the new life in Christ Jesus—Galatians 2:20

He is saved for the life to come—John 14:1-4

*Justification by grace through faith* is the central doctrine of our Christian faith.

How would you explain this to your pupils?

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*God has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.*

From CHANNELS OF SPIRITUAL POWER  
by Frank C. Laubach



# The Choir School

by LINDEN J. LUNDSTROM

THE Christian Church has, for sixteen centuries, embraced an educational program which centered at the very heart of the worship service. From the fourth century church down to the present day the Choir School has come, its outward form modified and changed, but its purpose unaltered. For the principal objective of this Christian educational program still remains the training of choristers for leadership in the ministry of music.

## Choir School By-Products

From the ranks of Choir School students there have come, over the years, popes, theologians, and educators, as well as the greatest of church musicians. Among those whose education was rooted in the Choir School were such as Gregory the Great of Rome, the Venerable Bede of England, and the immortal Johann Sebastian Bach of Germany. In our day as we once more fully appreciate the vital significance of beauty in our worship service, the church again turns to this hallowed agency in order that its children may receive necessary training for service in the ministry of music.

The "Prayer" of the ancient chorister reveals the aims, purposes and great significance of the Choir School.

Bless, O Lord, us thy servants  
who minister in thy temple:  
Grant that what we sing with  
our lips  
we may believe in our hearts.  
And what we believe in our  
hearts  
we may show forth in our  
lives;  
Through Jesus Christ our Lord.  
Amen.

Among our Augustana churches, First Lutheran of Rockford originally revived this ancient institution when its Choir School began operations over ten years ago. It was, of course, necessary to adapt the old plan to present day needs and conditions, but the fundamentals remain exactly the same as those propounded sixteen centuries ago.

At the First Lutheran in Rockford, and in most of the churches which have followed its example, the Choir School meets each Sat-

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*Mr. Lundstrom is minister of music at First Lutheran Church, Rockford, Ill.*

urday morning from 9 a.m. until 12 noon. The present curriculum includes music classes for grades one through six. Every child receives a music lesson "work sheet" comprising a new lesson for each Saturday. These are so planned that the pupil first learns the fundamentals of sight reading, and then gradually (over a period of 29 weeks in each grade) learns to translate the "foreign language" of written music into the universally understood language of song.

Bible study classes supplement the work of the regular Sunday School, and craft classes keep the child busily interested in making things from paper, wood, plastics, and metal. Most of this imposing array of materials is from waste, but the children show great interest and aptitude under the guidance of the craft teachers.

### **A Winning Atmosphere**

Confirmand instruction is also integrated with the present curriculum, and is usually conducted by the pastor. This has often brought older children into contact with the Choir School atmosphere for the first time. Some of these, who otherwise would have been irretrievably lost as choristers, remain in the various choirs.

The central unit of the School is the rehearsal. Here all other activities included in the program converge for ultimate expression.

Here we find children intelligently reading and singing music new to them as well as polishing that which is familiar. Thus a continuous series of well-learned songs is ready to be presented each Sunday morning. The rehearsal is the final preparatory step before the child or youth emerges before the congregation, helping to add beauty and solemnity to the worship service.

### **Parents Committee**

An important adjunct to the Choir School operation is the ever-active parents committee. Formed into sub-committees, this group is kept busy providing luncheons, bus trips to places of interest, movies, and unusual programs for the annual summer encampment at Lake Geneva, Wisconsin.

Antiphonal singing with the youth and adult choirs joins the Choir School to the entire church music program. Weekly participation in the liturgical service brings the choristers into regular contact with the very heart of the worship experience.

From the ten-year-old Choir School at First Lutheran in Rockford, leaders have gone out to the church at large, some to train as pastors, as musicians, and as special workers for the kingdom. Interest in the Rockford experiment has developed in many places from New England to California. In

Rockford several well established choir schools are in operation such as those at Tabor Lutheran, Excelsior Lutheran, Our Savior's Lutheran, St. John's Lutheran, and First Mission Covenant.

In the Minneapolis area, Mr. Donald Nelson directs the active and successful Choir School of Westwood Lutheran Church at St. Louis Park, Minnesota, and his school is often visited by choir directors and others concerned with the training of Christian youth. Mrs. David Fisher has started a Choir School for Excelsior Lutheran Church at Excelsior, Minnesota, and reports good co-operation and ever-increasing interest in her parish.

### The Curriculum

All these schools follow the Saturday morning plan, which divides the three hours allotted into four periods of forty minutes each. These are assigned to Bible study, music classes, craft classes, and rehearsal. In mid-morning the twenty minutes remaining are devoted to a chapel service in which the entire school participates. This serves to unite all grades and departments and provides opportunity for presenting such matters as affect the entire membership.

Attendance records are carefully kept for they disclose too frequent absences at a glance, and thus help to insure a steady enrollment from

September to June. The Choir School secretary makes inquiry by telephone whenever one of the pupils is absent. This method impresses the parents with the great importance which the Choir School places upon their child's regular attendance.

### For the Better

In Rockford, the musical results alone have more than justified the expenditure of money, time, and effort. Cantatas by Buxtehude, Luebeck, Schuetz, and Bach, with orchestral accompaniment have replaced the Victorian Crucifixion by Stainer and the Shelly and Roberts anthems. The little children are taught the great hymns and chorals of the church, instead of the so-called "children's choruses."

Education is meaningless unless it educates for something. The more definite the goal to be reached, the greater its resultant value. In the Choir School the goal and purpose is clear, and the children readily understand this for the fruit of their work on Saturday mornings is reaped when they confidently raise their voices in the Sunday morning worship service. The eternal fruits are recorded only with the Master. To Him turn all who labor for the kingdom, hoping one day to hear Him say:

"Well done, thou good and faithful servant."



# *The Nursery Roll*

by MARIE SHUPE

► *Babies . . . Babies . . . Babies*

*Whose Babies?*

MILLIONS of babies are born in our country every year! Whose babies are they? They belong to their parents. They belong to God. And in a sense they belong to us—to you and to me and to every member of the Christian church. So we must all work together—parents and the church—with God, to bring them to their full inheritance. We are assured of God's promise. We know He will do His part.

## **What About Us?**

Most parents want to do what is best for their children. They need help in this important and complex task. They need to know where to find such help.

Pediatricians, well-baby clinics, child care centers, books and pamphlets are available to parents when they want help in providing

for their baby's physical needs.

Those parents who want the best for their baby's emotional and social development find welfare agencies, child conservation leagues, and parents' classes of various kinds and under various sponsorships ready to assist them.

As parents look toward their child's mental growth, they know that good schools will be available to him from nursery age up.

As these same parents become aware of their need for help in guiding the spiritual development of their child, they must look to their church. They know that the church, and only the church, can give them the help they need.

And we are the church. Pastors and layworkers, you and I, we

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*Mrs. Shupe is secretary of the Pre-school Division, American Lutheran Board of Parish Education.*

re the church. And the church has a great share in the Christian nurture of babies.

### What Can We Do?

We can help parents in their task of giving Christian training to their children. We can help them by:

1. Assuring them that the church recognizes the Christian nurture of children as a joint responsibility of home and church;
2. Pledging to them a willingness on the part of the church to assume its share of that responsibility; and
3. Providing for them some media in that direction.

When a child is between two and four years of age, the church, through its preschool classes, begins to take an active part in his Christian training. For the first years, however, the only way the church can minister to a baby is to minister to his home and to his parents. The Lutheran church wants to do this. A logical place to start and the natural agency through which to work is the nursery roll.

### The Place of the Nursery Roll in the Congregation

The nursery roll is not just another organization in a congregation, nor is it a thing apart, with little or no relation to other church activities. It is a part of

the Sunday church school and a very important part.

If a nursery roll attains its purpose, its members will usually be enrolled in a Sunday school class when they are old enough. Parents who have had friendly contact with the church during the first two or three years of their baby's life will not want to see that contact ended. If the church, through its nursery roll, has shown interest in and concern for the welfare of their baby for several years, few parents can remain indifferent to that interest and concern.

The nursery roll, therefore, may be said to be a feeder to the Sunday school nursery and preschool parents' classes.

### Objectives of the Nursery Roll

The major function of the nursery roll has always been directed toward the home where its chief purpose is to aid in the Christian training of little children. In order to help the home, however, it must first get into the home. This is the task of the nursery roll superintendent and her staff. By means of personal visits to the home and letters and other literature sent into the home, the nursery roll is enabled to initiate and carry on its home-church related program for babies up to the age of three years.

When home contact has been

established, nursery roll work is ready to go forward. Its duties include those things which will make parents more aware of their responsibility for the religious training of their children. It should provide them with some of the tools necessary for discharging this responsibility. It should suggest and provide books and other printed materials which will be helpful to parents. It should maintain regular contact with the home to show a Christian interest in and concern for its members.

### **Infant Baptism**

The Lutheran church emphasizes the importance of the very early life of an individual by its practice of infant baptism. The nursery roll should give parents some definite help in fulfilling their baptismal promise.

The nursery roll has a special obligation to unbaptized babies. The superintendent will discuss such cases with her pastor. Sometimes the unchurched or indifferent home is more readily accessible to a consecrated nursery roll superintendent than to a pastor.

The objectives of the nursery roll may be summarized as follows:

1. To help bring parents to a fuller awareness of their own responsibility for the Christian training of their children;

2. To create and maintain home-church co-operation in the mutual task of providing Christian training for the very young; and

3. To open the doors of unchurched homes to the church in the interest of babies.

### **Attaining Our Objectives**

Experience has shown that one of the most effective ways of attaining the objectives of the nursery roll is by means of parents' meetings. Some may be for study and discussion, others for Christian fellowship. Perhaps the best are a combination of the two. Some may be for mothers only, others for both parents.

The point of such meetings is to bring parents of nursery roll babies together into some type of church-affiliated program and by so doing forge a bond of unity between their homes and the church.

### **It's Up to Us**

The success of our church's efforts toward a larger and more effective nursery roll depends on the response of individual congregations. Likewise, the results will be felt in the individual congregations. Its effects, however, may reach far beyond the first three years of a baby's life and have survival values of which we may never be aware.



## How to Handle Children's Fears

by SIDONIE MATSNER GRUENBERG

EVERY Monday, Willy could come up with a new pain. One time it was a tummy ache, another day it was his ear, a third day his chest.

No one knew what was wrong with the little first-grader, aged six. Last year he'd been the picture of health. Now he was developing new aches and pains faster than the old ones could be cured. Mystified, the doctor looked beyond his "illnesses" for a pattern.

He found one.

Whatever kind of aches Willy had, they always seemed to start on Monday mornings—when Willy had to return to school after two whole days at home with his mother.

The doctor called Willy's teacher. She couldn't help. Willy was a happy child, well-behaved in class, as far as she could tell, and eager to learn.

At last, a thorough investigation turned up the cause. "I wish Willy's school weren't so crowded. It isn't good for him," Willy's

mother had told a friend during the summer. Hearing this, the child got the impression that his mother thought school was a nasty place and didn't like to have him go there.

Reasoning from this, he got the idea that if he *did* go, she would be angry with him. His Monday morning aches and pains were his psychological defense against displeasing her.

By pointing out to him, over a period of time, that she really thought school was good for him, and that she liked him to go, Willy's mother managed to allay the fear she had created so unwittingly.

In a matter of weeks, Willy's aches stopped and he was his old happy, noisy, little self again—on Mondays as well as other days.

This is a special case, of course, taken from "The Encyclopedia of Child Care and Guidance." It's interesting because it shows us

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*Sidonie Matsner Gruenberg is Editor of "The Encyclopedia of Child Care and Guidance."*

something of the nature of children's fears, and the way in which their fears are tied up with their love for their elders.

Fear—in adults as well as in children—is the name we give to the feeling that something too big for us to handle is about to happen.

All children may have fears that are both emotional and physical.

Physical fears are perfectly natural, and we're often glad the child has them. They warn him to dart safely out of the way of an oncoming car, keep him away from fire.

### **The Natural Way**

The best thing parents can do to handle fears of this sort is to take a natural, common-sense attitude toward them. For example, holding your child's hand when he's crossing streets from the time when he's a toddler is a perfectly natural thing to do. Every time you do this, you give your child an important safety lesson.

By the time he's old enough to cross streets himself, he'll be able to do it safely.

But emotional fears take somewhat subtler handling, and in serious cases like Willy's, may cause a good deal of upset before they're resolved.

Fears, like sins, are often visited by parents upon children. The exaggerated apprehensiveness of Willy's mother about his school had bad results as we've observed. Similarly, any other strong fears manifested by parents would have like effects.

### **Cardinal Rules**

Children have tremendous faith in adults—especially their parents—and it's a sharp blow to their confidence when they realize that one of their parents is frightened or upset by an outside situation. In short, avoid transmitting your own fears or neuroses to impressionable youngsters.

Another cardinal rule is to avoid harsh punishments. Often they have an effect opposite to the one intended.

A boy climbing a tree may be so afraid of being punished for it that he forgets his natural fear of falling but once embarked, climbs dangerously high. He can't develop a sensible awareness of *real* danger because he's too aware of what will follow his escapade—in the way of spanking.

Only when he can tell the difference between real and imaginary dangers will you be able to trust your Willy alone. Because only then will he be able to make his own judgments.